

RELATIONS BETWEEN THE KHANATE OF KHIVA AND THE RUSSIAN STATE IN 1806-1826

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Abstract

This article discusses the political and economic relations between the Khiva Khanate and the Russian states in the first quarter of the 19th century. Information is provided on the diplomatic relations of the two states. Comments are made on the exchange of ambassadors and the goals set for the ambassadors.

Keywords: Khiva state, Russia, Muhammad Rakhimkhan I, Munis, Ogahiy, the work "Firdaws ul-iqbal".

Introduction

Before writing "Firdaus ul-Iqbal", Munis had a perfect plan for it. But he could not finish the work. Ogahiy continued the work and described the events up to 1825. However, the final part planned by Munis was not written. The part that was supposed to be covered in it "about the wise poets and the virtues of the wise was another opportunity to express literary and critical views. Ogahi was ordered to start another historical work before he finished "Firdaus ul-Iqbal", which was an opportunity he missed" [1: P.75]. Ogahiy himself gives the following information about this: "The end of the saints of honor, the scholars of honor, the dignitaries of honor, the state princes, the wise and virtuous, the artisans of such and such natures, and some strange people, the days of His Majesty the King, have come to an end in the Maymanat, and they are special for his story" [2: P.16]. Indeed, one of the issues planned by Munis remained unaddressed on the pages of the work. If Ogahiy had written that part and completed the work, the scientific value of the chronicle would have increased even more. In turn, the cultural life that took place in Khorezm at that time would have found its full expression in the book and would have included many fragments that are important for today. Researcher G. Kholliyeva has been bringing many new materials about the chronicle "Firdaus ul-Iqbal" from the St. Petersburg Library in Russia and presenting them to scholars, which should be completed. Important issues related to the work were also reflected in the researcher's article "The Study of "Firdaus ul-Iqbal" Abroad". It is known that "the first scientist to inform Europe about Munis and Ogahiy was Herman Vamberi. He reports that he saw Munis and Ogahi during a trip to Khiva (1863), and that he later intended to translate Munis' poems into German and publish them. However, the scholar was not familiar with "Firdaus ul-Iqbal". The American orientalist Yu. Breugel noted that there is a slight error in H. Vamberi's report (he could not have seen



Munis, because the poet had already died in 1863) [3: P.42]. In this article, the researcher describes the views and research conducted by Russian orientalists A.L. Kun, V.V. Bartold, M.N. Tumanovich, I.I. Umnyakov, and others on the historical chronicle. G. Kholliyeva's article entitled "On the Scientific Critical Text of "Firdaus ul-Iqbal" Published Abroad" also leaves a good impression. The article discusses the copies of the historical chronicle "Firdaus ul-Iqbal" that have been distributed around the world. In particular, information is provided about the copies of the work from the universities of Istanbul and Helsinki. Among all the copies, the manuscript numbered C-575, which is kept in the St. Petersburg library, is considered the original. This copy contains the original signatures of the two authors, Munis and Ogahiy. Ogahiy not only wrote the continuation of the work, but also edited it from beginning to end. He also made changes in some places. Since the signature of these editorial sentences is exactly the same as the signature in the part written by Ogahiy, Breugel noted that it is possible to come to the same conclusion. Preparing the historical work "Firdaus ul-Iqbal" for publication was not easy. Yu. Bruegel began to be interested in the source in 1972. He continued the work first in Russia, and a year later in Israel at the University of Jerusalem. With a number of efforts, the scientist prepared the full text in 1977-1978 and prepared it for publication. Now the most difficult thing was to find a publisher who agreed to publish the work. Finally, in 1981, Brill Publishing House agreed to this good deed. The publication work lasted 5 years. During this process, Yu. Bruegel translated the work into English. Thus, in 1988, a scientific and critical text in the Arabic alphabet was published, and in 1999, a translation was published [4: P.46-50]. It should be noted that the copy published in 2010 by the "O'qituvchi" publishing house, as well as the copy (520 pages) published in the same year by the "Yangi asr avlod" publishing house (preparers for publication: Sh.Vohidov, I.Bekchonov, N.Polvonov) are also based on the copy prepared and published by Yu.Bregel, and are considered to be more complete publications. This once again proves the great merits of Yu.Bregel. Many other sources also record noteworthy opinions about the work "Firdaus ul-Iqbol" and the activities of Muhammad Rakhimkhan I related to it. Professor M. Matniyozov's treatise "Khorezm and Khorezmians in the Mirror of History" contains, among other things, the following lines: "From 1804 to 1920, representatives of the Kungur dynasty ruled the khanate. Their number was approximately 50. Among the khans, the years of rule of Muhammad Rakhimkhan I (1806-1825), Alloqulikhan (1826-1842) and Muhammad Rakhimkhan II (Feruz, 1864-1910) are considered the heyday of the Khiva Khanate, the centralization of the state apparatus, the improvement of management methods, the development of interstate trade, and the development of science" [5: P.21-56]. One of the main reasons for the development of Khorezm during the Kungrad dynasty was the annual, sometimes monthly, change of khans, the end of the tradition of their sitting at the head of the state as "puppet rulers" by Eltuzar Khan. Almost all of these puppet khans were appointed under the guise of descendants of Genghis, most of them were foreigners. Starting with Eltuzar Khan, local rulers came to the top of the state, and they, by unifying the people and pursuing a policy of peace, made a great contribution to the formation of the khanate as a powerful state. This idea was also emphasized in the research of historian O. Motalov: "During the reign of Eltuzar's younger brother Muhammad Rakhim I (1806-1825), the Khorezm Khanate was significantly strengthened in terms of administration.

The Supreme Council was established, a new tax reform was carried out, customs and a mint were established, as a result, state revenue increased. Mayda bekliks and tribes around the Aral Sea were incorporated into the Khiva Khanate. During this period, the khanate was strengthened. Construction took place in Khiva, Yangi Urgench, Hazorasp, Khojaly, Toshkhovuz, Gurlan, Khanka and other cities, various crafts developed. They became trade centers. Diplomatic and trade relations with neighboring countries were regularly carried out" [6: P.14]. The young historian K. Khudoyberganov, in a series of studies, mentions the era of Muhammad Rakhimkhan I. He notes; "During the era of Muhammad Rakhimkhan I, drinking (intoxicating) beverages and smoking tobacco were strictly prohibited. A decree was issued that anyone who violated this rule would have their mouths cut off up to their ears. The main goal was to beautify cities and make the poor happy. Meetings were organized and scholars, poets, and wise men read and discussed books" [7: P.140]. Most of the opinions expressed about Muhammad Rakhimkhan I and his place in the history of the Khiva Khanate are based on the information provided in the work "Firdaws ul-Iqbal". Of course, it would be a mistake to conclude that Muhammad Rakhimkhan I was free from all shortcomings. Because he was a man of his time. He also obeyed the cruel laws and regulations that were a tradition of that time. Whatever punishment was applied to people before his time, he also carried out those punishments. The punishment of "cutting off the mouth to the ears" in the quote above is also one of the programs of that time. In recent years, scientists from Urgench State University have been conducting a number of studies on the role of Munis and Ogahiy in historiography. In particular, the philosopher and scientist M. Safarbayev created a number of works related to Ogahiy's work, and in turn expressed his attitude to the historical work "Firdaws ul-Iqbol" and the era of Muhammad Rakhimkhan I [8]. Since 2004, the "Ogahiy Olami" complex has been published on the initiative of the university's philological research center, in which articles by scientists, doctoral students, master's students and students of the institute on the work of the great poet and historian have been published. In this process, research on Ogahiy's work "Firdaus ul-Iqbol" is also being covered. So far, 5 issues of this complex have been published. The first issue of the complex included A. Ahmedov's article "Ogahiy's role in the development of source studies of the history of Khorezm" [9: P.42-44]. The collection also includes the article "Ogahiy – famous historian scholar" by historian A. Sotlikov. These articles highlight Ogahiy's contribution to the creation of "Firdaus ul-Iqbol". The second book of the collection includes articles such as "Ogahiy the historian scholar" by Professor M. Matniyozov, "Ogahiy the world" by S.R. Ruzimboyev, and "Ogahiy's thoughts on state governance" by M. Matkarimov, which contain scientific information related to Ogahiy's contribution to historiography, in particular, to "Firdaus ul-Iqbol" [10: P. 3-5, p.8-10, p.74-77]. The third book of "Ogahiy Olami" includes an article by S.R. Ruzimboyev dedicated to the historiographical skills of Munis and Ogahiy, which analyzes the skills of historians in choosing words and using synonyms in the work "Firdavs ul-iqbol". Also, articles by S. Matkarimova "Ogahiy – the famous historian of the 19th century Khiva Khanate", Sh. Nurullayeva "Ogahiy the master of creativity", and J. Yusupov "Ogahiy's political views" contain many issues related to the topic we are discussing [11: P.3-5, p.12-16, p.21-22, p.16-17]. In the 4th book of "Ogahiy Olami", along with articles such as "Ogahiy's Historical Views" by O. Abdullayev, "Muhammad

Rakhimkhan I's Campaign Against the Sufi of Toramurod" by B. Saparbayev, four more scientific articles dedicated to the philological analysis of the work "Firdaus ul-Iqbal" were published [12: P.11-13, p.26-28]. The 5th book of this collection also contains a number of articles on the historical works of Ogahiy. In particular, A. Ahmedov's article "Horizons of Ogahiy" describes the published works on various aspects of the great poet and historian's work. In turn, a number of proposals are presented for studying Ogahiy's legacy, in particular his historical works. B. Saparbayev's articles published in this collection under the titles "Description of the Qualities of Muhammad Rakhimkhan I in Firdavs ul-Iqbol" and "Description of the Events of Muhammad Rakhimkhan I's Peace Treaty with the Emir of Bukhara in Firdavs ul-Iqbol" shed light on the importance of the historical chronicle in describing life in the early 19th century. The collection also includes three more articles devoted to the philological analysis of "Firdavs ul-Iqbol" [13: P.5-16, p.33-35, p.38-40]. The study of the work "Firdaus ul-Iqbal" in the historical and philological direction has reached a high level in the present period. One of the main reasons for this is that our country has gained independence and our ancient values have returned to us. Because during the Soviet era, the talented historian Q. Munirov began to study the work "Firdaus ul-Iqbal" since 1960. However, this work was presented to readers only in 2010. The publication of "Firdaus ul-Iqbal" opened up a wide range of avenues for its study in various directions. This comprehensive work can provide rich material for historical studies, literary studies, linguistics, ethnography, folklore studies and a number of other disciplines. The materials published in the "World of Knowledge" complex can fully confirm this idea. Thus, the work "Firdaus ul-Iqbal", once mentioned by Western orientalists, came to the attention of Uzbek scholars from the middle of the 20th century, and during the Soviet era this historical chronicle was not allowed to be published. Finally, thanks to independence, the work was published in public. This made it possible to expand the circle of its researchers. Currently, doctoral and master's theses, graduation and qualification theses, and course works are being prepared on this work at Urgench State University. Many articles are being published, monographs are being prepared.

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